THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved." BOOK OF MORMON, ALMA 32: 13.

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THE NEED OF MODERN REVELATION*

ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE

THIS, MY BRETHREN AND SISTERS, I regard as a tremendous responsibility as well as a wonderful opportunity. As I have anticipated this call and have meditated on what I might say that would be proper, my mind at times has been illumined by the Spirit, to see and feel the truth of this work in a way that if presented in the same light to others might be profitable; and then the vision of these things would in a measure fade away. By this I have been made to realize my dependence upon the Lord on such occasions.

. . . .

The world had no greater need than that of the revelation given through a fourteen-year-old boy in the Spring of 1820, a revelation of God the Eternal Father and His Son, Jesus Christ. At that time spiritual darkness covered the earth and gross darkness the minds of the people; and that deplorable condition continues, except where people have accepted what was revealed through the Prophet Joseph Smith. We have but to refer to the creeds of the different denominations to be convinced of this fact. I would refer you to the "Confession of Faith" of the Presbyterian Church, which church has a following, I presume, of millions of people; and these members of the church have by their membership

*From an address delivered at the fourth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 6th, 1928.

subscribed to the things which are written in the "Confession of Faith" as follows:

In the unity of the Godhead there be three persons of one substance, power and eternity, God the Father, God the Son, God the Holy Ghost.

Quoting from "Shorter Catechism," I read this:

There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

The question is asked in the Catechism: "Are there more Gods than one?" And the answer is: "There is but one only, the living and true God."

"We must not conceive of him as being like, in form, any thing in either heaven or earth."

Those who wrote this part of the creed of the Presbyterian Church did not know God the Eternal Father, His Son Jesus Christ, and the Holy Ghost, as they are. The world at that time was in need of new revelation of God the Eternal Father and of His Son Jesus Christ.

MODERN NEED FOR GOSPEL LIGHT

We have also in the first Article of Religion of the great Anglican Church, the headquarters of which are found in Great Britain, which church also has a following of many millions of people subscribing to a creed, a professed belief, very similar to that which I have read. It is as follows:

There is one living and true God everlasting, without body, parts or passions, of infinite wisdom, power and goodness; the maker and preserver of all things visible and invisible, and in the unity of this Godhead there are three personages of one substance, power and eternity, the Father, the Son and the Holy Ghost.

Coming down to a later date, let me read you what the Bishop of Liverpool of that Anglican Church had to say about conditions. This was on March 21st, 1912, as reported in the *Lancashire Daily Post*, and is as follows:

The Bishop of Liverpool performed the consecration ceremony at Holy Trinity Church, Southport, yesterday. In his sermon he said one of the great needs of the Christian Church was power. They were living in an age of great material power. They had covered the land with new and restored churches; they had spent great sums of money on colleges and ecclesiastical buildings; they had improved and enriched their services; they had planted new missions in foreign lands, and their settlements in all the great towns. Religion to-day was wearing silver slippers, and moving in high places, and yet he ventured to think, there was a strange want of power about the Church of God, not only in their branch, but about every other branch.

The Church at present seemed almost overmatched by the power of darkness. Sometimes it seemed as if the darkness was gaining on the

light. What was the cause of the strange paralysis that had befallen the Church?

An admission that a paralysis had befallen the Church:

He believed that the Church needed to-day a rediscovery of God; he believed the Church was weak to-day because God was so distant, so dimly seen. To-day they saw the results of that dim vision of the distant God. They saw on all sides unsettlement in the faith, slackness in the spiritual life, men losing their grip on those great and vital truths which had made Christendom what it was, refusing to face the spectre of the mind, content to drift and to leave things in suspense, and this weak unworthy spirit was beginning to affect our whole national life.

It is an admission of the importance of having a correct understanding or conception of God the Eternal Father and of His Son Jesus Christ. The world, I say, was in need of the revelation that came from heaven through a fourteen-year-old boy in 1820, as well as all the other revelations that subsequently were given to that same individual, the Prophet Joseph Smith. This was a wonderful revelation, the vision of the Prophet Joseph, wherein the Father and the Son appeared to him, and the Father, speaking to him, introduced His Son, who answered his questions satisfactorily. He saw that God the Eternal Father is a personage, having body and parts like unto man, or in other words that man is really and actually in His image and likeness, but that God is an immortal Being, a glorified and exalted Being, and that His Son Jesus Christ is like Him. There was no removing this testimony from the mind of Joseph Smith, although it came to him as a mere boy.

"A MARVELOUS WORK AND A WONDER"

We read in Isaiah, 29th chapter, a prediction of the coming forth of this great work. The Lord speaks to His servant Isaiah, saying: (If you read the context you must be convinced that it refers to this particular time when the Gospel is restored.)

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

This one revelation—the vision of the boy Joseph—marked a fulfilment of this prediction. As we see the Church as a whole to-day, the wonderful, effective work of this organization with the Gospel and its principles and ordinances, scripturally appealing and true, we are led to the conclusion without a doubt that it is a "marvelous work and a wonder."

Men and women outside of this Church have been able to see

this and they have wondered at it. The thing that is a wonderment to me is that when they have given this consideration to the Church of Jesus Christ of Latter-day Saints and the Gospel which we have received and which we are teaching to the world, and have done for more than a century, and which we are trying to live, that they should consider it the product of the mind of man and not give God the glory. It is a wonderment to me that the Bishop of Liverpool, after nearly a century had elapsed after God had given this great vision and revelation to the world, should not be able to see the truth, to understand the light that has come unto us, as many, many others are not able to see and understand.

APPRECIATIVE OF LIGHT AND KNOWLEDGE

And this makes me individually appreciative that I have been able to see the light and that I have received the light, and that I do not only believe in God the Eternal Father as a personal, an exalted and glorified Being, but that I do know that He lives and that He is the God of this world, the very Eternal Father of the spirits of men; and that Jesus Christ, who was with Him in the appearance to Joseph Smith, is the Firstborn of the Father in the spirit, the Only Begotten of the Father in the flesh, the Saviour and Redeemer of mankind.

We as a people, my brethren and sisters, should rejoice in this light and knowledge that has come unto us and the testimony our Heavenly Father has given us concerning these things.

CHOSEN BEFORE BIRTH FOR SPECIAL MISSION

Joseph Smith was chosen, as we believe, from before he was born for a special mission, the ushering in of the dispensation of the fulness of times. We read in the third chapter of the Book of Abraham that the Lord showed to His servant Abraham, intelligences, the spirits of men. He told Abraham that they were among His noble ones whom He had chosen to be His rulers; and said He: "Abraham, thou art one of them." They were to be rulers in the sense that Abraham was a ruler in his day, a servant of God and of the people. It is just as easy to believe that Joseph Smith was one of those noble spirits, that he was reserved of the Lord to come forth in this last day, to be used as a mouthpiece of the Lord, His prophet, in the establishment of His Church and kingdom anew upon the earth, and the restoration of the everlasting Gospel. So we Latter-day Saints believe and so we testify.

I bear my testimony to you, my brethren and sisters, that I do know of the truth of this work. It is God's work. It is His plan instituted in heaven from before the foundation of the world, the only plan that God has instituted, the only plan that has in it the power of God unto salvation unto those who obey. I pray

God that He may help us, for we need His help on every hand, that we who have embraced the Gospel may remain true and faithful.

SERVE THE LORD

We heard yesterday a message, an impressive message, in three words: "Hold the faith"; and that reminded me of what I heard just a few days ago in attending a conference at Ogden. A little story of a cobbler who was asked what his business was. He answered: "My business is to serve God. I mend shoes for a living."

Serve the Lord! A three word message worthy of our remembering; and if I were to add another three word message, my brethren and sisters, it would be this: *Live your religion.* And I will make this promise, that if we do live our religion it will mean for us joy and happiness in this life and eternal life and exaltation in the world to come. I bear you my testimony to this end in the name of Jesus Christ. Amen.

FURTHER LONDON LABOURS

Elder Richard L. Evans

Following the first London baptism, that of Mr. Henry Connor, Elders Kimball and Smith paid a visit to the township of Debtford. During their absence a Mr. Panther, of 17 Wharf City Road, Basin, director of a Methodist Chapel, extended to Elder Wilford Woodruff the use of a schoolhouse at Bowl Court, 137 Shoreditch, for the next Sunday. On the appointed day, September 6th, the three brethren repaired to the schoolhouse and held morning services, each speaking in turn. By evening, after the brethren had held an afternoon open-air meeting in Tabernacle Square, they returned to the schoolhouse to continue with appointed meetings and found that Methodist ministers had protested their use of the schoolhouse and refused its further occupation by "Mormon" missionaries. The action of those reverend gentlemen, hasty as it was, did not come soon enough to prevent four people receiving a testimony of the truth in that place, each of whom applied for baptism.

The evening of the next day, the 7th, had been set apart for the Temperance Hall meeting. Numerically speaking the meeting scarcely justified itself. Only about thirty attended. Wilford Woodruff forcibly addressed the small gathering for about an hour, and was followed by Heber C. Kimball. The use of the hall for the one meeting cost the missionaries seven shillings and sixpence—a considerable sum for that hall, for that day, for those men.

The time soon drew near for the brethren to leave London temporarily to attend the general conference in Manchester. Wilford Woodruff writes:

On September 9th I paid my bills, called upon friends in company with Brothers Kimball and Smith, and on the day following I parted from the brethren and friends in London to return to Herefordshire. We had spent twenty-three days in the great Babylon of modern times and had found it harder to establish the Church there than in any other place we had ever been. We had baptized one man, and ordained him a Priest; six others had given in their names to be baptized on the following Sunday; and at this time there was some little prospect of the Reverend Robert Aitken receiving the work. I therefore left London, feeling that our mission and labours had not been altogether in vain.*

Elders Kimball and Smith visited the Reverend Robert Aitken. He was much disturbed at this time by "Mormon" doctrine, admitted that it was reasonable and scriptural, but had so long tampered with contrary doctrines that his mind was in a state of confusion, and he feared to be deceived further. Not long after his early contact with "Mormon" missionaries he returned to the clerical garb of the orthodox Church of England minister, from which order he had broken away.

SUDDEN ILLNESS AND RECOVERY

Brothers Kimball and Smith tarried in London some days longer. Brother Kimball was suddenly stricken with a most severe case of cholera that threatened his life, but by the blessings of the Lord he recovered overnight and the next morning, Sunday, September 13th, he baptized four persons, according to previous appointment. On the 29th of the month the two brethren left for Manchester. The London Branch, as it was designated, was represented at the general conference, Carpenter's Hall, Manchester, October 6th, by Heber C. Kimball, and it was there reported as having a membership of eleven—the fruit of near a month's toil of three spiritual giants in the world's largest and greatest city. Six of the Twelve were present at the conference, and increases in the membership of the Church of Christ were reported from every field represented.

RECOMMENDATION FOR OFFICE REMOVAL

On October 8th a meeting of the Council of the Twelve convened at the home of Willard Richards, No. 1 Chapman Street, Manchester, with Brigham Young presiding. Among other items of business it was "voted that our publishing office be removed to London as soon as circumstances will permit."†

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*_Life of Wilford Woodruff_, page 126.

†_History of the Church_, Vol. 4, page 218.

By this recommendation it appears that as early as 1840 the Twelve realized that London was the logical place in which to locate the publishing office—which was then British Mission headquarters, and which later became European Mission headquarters. The subsequent story of the British Mission tells us that this recommendation was never carried out. Soon after, the publishing office and the general mission office were moved to Liverpool, where they have since remained. There seems to be little doubt that one major consideration favoured the establishment of the office in Liverpool—that city then held undisputed first place among European shipping towns both as a port of entry and embarkation for goods and passengers—and the emigration business of the Church attained tremendous proportions in the few decades following 1840.

But that day has passed. Emigration is no longer a major consideration, and the years have taken from Liverpool much of her passenger traffic. Always much of the mission business has of necessity been transacted in London, and many of the early publications bear the imprint of London presses.

So much for the 1840 recommendation of removal.

RELIGIOUS CONFUSION IN THE METROPOLIS

The following comment on London labours is extracted from a letter dated October 12th at Manchester, signed by the first London trio, Heber C. Kimball, George A. Smith and Wilford Woodruff:

We have baptized eleven only, in the city of London, but through faith and the mercy of God we ere long expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe we have never before found a people from whose minds we have had to remove a greater multiplicity of objections or combinations of obstacles, in order to excite an interest in the subject and prepare the heart for the reception of the word of God, than in the city of London.

While conversing with the common people concerning the Gospel we found their highest attainments to be: "Why I go to church or chapel and get my children christened; what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers to expect any change in the last days. While conversing with the ministers of the various orders of the day upon the principles of the Gospel they would inform us that the ancient order of things was done away, and not longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or anything as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light and knowledge.

(*Continued on page 74*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 31, 1929

EDITORIAL

"THEN SHALL THEY REJOICE"

A PROPHECY is recorded in the Book of Mormon that when the book is taken to the descendants of its writers—the Lamanites, or American Indian races—"then shall they rejoice."

Oliver Cowdery and Parley P. Pratt were two of the first missionaries to proclaim the Gospel message to our red brethren. Elder Pratt records that a Delaware Chief replied to Oliver Cowdery's introduction of the Book of Mormon to the tribe as follows:

"We feel thankful to our white friends who have come so far and been at such pains to tell us good news, and especially this new news concerning the Book of our forefathers; it makes us glad in here"—placing his hand on his heart. "It is now winter; we are new settlers in this place [a newly created Indian reservation]; the snow is deep; our cattle and horses are dying; our wigwams are poor; we have much to do in the spring—to build houses and fence and make farms; but we will build a council house and meet together, and you shall read to us and teach us more concerning the Book of our fathers, and the will of the Great Spirit."

Joseph Smith was visited by Indians who sought his counsel declaring the Great Spirit had proclaimed to them that Joseph was "a great prophet, chief and friend." He told them of the Book of Mormon and its predictions of a new day of prosperity for them; he gave them copies of the book, and they went away rejoicing.

In the Mexican and other missions where our red brethren are located, many honest and sincere souls have been reached by the Lord's humble servants. With love in their hearts for these downtrodden people, missionaries have laboured among them, to bring the light to these benighted sons and daughters of our Father.

The wondrous story of the Book of Mormon often told in broken Spanish to the natives, has been indignantly challenged by many who bigotedly consider themselves "religious." Such persons have declared vehemently: "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible!" Yet perhaps at the next door, that same message of life, humbly delivered, has found an honest heart; and into a soul free from prejudice, it has brought light.

While tracting one day in the Mexican district of El Paso, Texas, Elder Donald Holley and I came to a modest and surprizingly clean, *tienda*—a tiny shop. Behind the counter stood a young native mother, ready to serve customers or chat with them. By her side, two little black-eyed tots gazed at us with evident interest. Elder Holley, new in the field, but better versed in the Spanish language, explained the Gospel message, exhibited a copy of the Book of Mormon, and told the woman of its sacred character. Turning the pages to Moroni 10: 4, 5, he handed her the book and asked her to read. She read aloud the words:

> And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.
>
> And by the power of the Holy Ghost ye may know the truth of all things.

When she had finished, she questioned us eagerly. She asked us if we had a copy to sell, and willingly paid the *cincuento centavos*—two shillings—asked for the book. Her interest was aroused; she inquired more concerning us and our message. We directed her to 2 Nephi, chapter 30, verses 3 to 8, and explained the principles of the Gospel to her. She said she recognized the Book of Mormon as a sacred historical record of her ancestors, and was happy to obtain it.

One old Mexican brother who regularly attends the meetings at the El Paso, Texas, chapel, first became interested in the Gospel by finding one day a tract entitled "*El Evangelio Restaurado*"—The Gospel Restored—which dealt with the Book of Mormon. He read the tract, felt the urge of truth, and tramped the streets for many hours inquiring for the Latter-day Saints' Chapel. When he found it and read the sign announcing the hours of meeting, he wept for joy. He later accepted the Gospel, was baptized and became a faithful and zealous member of the Church.

Thus many instances might be recounted to show that the prophecy uttered by Nephi, ancient kinsman of the modern Indian, is being fulfilled. Thousands of Lamanites accept the Book of Mormon as a sacred history of their forefathers, and rejoice when they receive it. They acknowledge the plan of life and salvation, and partake of it. Their faith is touching and sincere; they believe implicitly in God and humbly rely on Him. They respect and honour His Priesthood; they love His valiant servants who come among them with the Gospel message. The light, knowledge and understanding that accompanies their compliance with the Gospel ordinances, fills them with gratitude to their Creator, for they know the Gospel is a blessing unto them from the hand of the Lord.—W. N. N.

FURTHER LONDON LABOURS

(*Continued from page 71*)

When we arose to preach unto the people repentance, and baptism for the remission of sins, the cry of "Baptist! Baptist!" would be rung in our ears. If we spoke of the Church and body of Christ being composed of Prophets and Apostles as well as other members: "Irvingites! Irvingites!" would immediately dash into the mind. If in the midst of our remarks we even for once suffered the saying to drop from our lips: "The testimony of Jesus is the spirit of prophecy." "O, you belong to Johanna Southcote" would be heard from several places at once. If we spoke of the second coming of Christ, the cry would be "Aitkenites!" If we made mention of the Priesthood they would call us "Catholics." If we testified of the minstering of angels, the people would reply: "The Irvingites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night."

These salutations, in connection with a multitude of others of similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century that it contained six hundred three score and six different gods, gospels, redeemers, plans of salvation, religions, churches, commandments (essential and non-essential), orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people that it almost required a horn to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one Gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation, and that, such as Christ and the Apostles preached. But notwithstanding this, we do not feel discouraged concerning the work being perfected in London, but firmly believe that many souls will embrace the fulness of the Gospel there, though it will be through faith, diligence, perseverance and prayer.*

On October 10th, George A. Smith returned to his labours in the Metropolis. Wilford Woodruff joined him in the course of a week, and the two took up their lodgings at No. 40 Ironmongers Row, St. Lukes. "Everything was costly," remarks Wilford Woodruff, "and we found that with the greatest economy we could not do with much less than a pound per week each. What few Saints there were in London were very poor, and unable to assist us. Most of the means used in my labours in London were supplied by my converts in Herefordshire."†

The extreme exertion occasioned by much vigorous open-air preaching on the streets and in the squares and parks of London caused frequent bleeding of the lungs to George A. Smith and seriously impaired his health and his work. He was counseled by his brethren to retire to less strenuous labours in Staffordshire for

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**History of the Church*, Vol. 4, page 222.

†*Life of Wilford Woodruff*, page 130.

a time. He departed November 10th and left Wilford Woodruff to carry on alone. Elder William Pitt from Dymoek joined Brother Woodruff, but soon left for Ipswich, the county seat of Suffolk, where he introduced the Gospel.

FROM EVERY WALK OF LIFE

There seems to be no accounting for the variety of men to whom the Gospel appeals and whom it holds. Among the London friends of the missionaries were numbered tradesmen, professional men, seamen, and people of all classes—all caught and held by the spirit of the message of life. Dr. William Copeland, connected with the College of Surgeons, Brother Hulme, captain of a small river vessel, ministers, and men and women in flourishing and in poor circumstances were among those who first were friendly and later were baptized.

Late in November Brigham Young and Heber C. Kimball were welcome intruders on the solitary labours of Wilford Woodruff. They arrived in London on November 30th—Brigham Young's first visit to the British Metropolis. Brothers Kimball and Woodruff undertook the pleasant task of "showing him London." He was swung around the usual circuit and made acquainted with things worthwhile. In his private journal Brigham Young describes those brief days with a practical enthusiasm and humanness so characteristic of him. The high points of London were his when he left. On December 1st at Barratt's Academy Brigham Young preached his first Gospel sermon in London. Ten days later he departed for Cheltenham, and left London in the capable hands of Brothers Kimball and Woodruff.

During the second week in December four persons were baptized—Mr. and Mrs. Morgan, with whom the missionaries lodged, Christopher Smith, their apprentice, and Henry Connor, Jr. This now commonplace occurrence—the Gospel acceptance of people with whom the missionaries live—has been repeated countless hundreds of times in the history of Latter-day Saint missionary activity. That such was the case, spoke eloquently then, as it does to-day, for the gentlemanly conduct and circumspect lives of the missionaries. Those with whom they have shared roof and board and to whom daily habits have been revealed, have known that their lives are in keeping with their precept, that their doctrine applied makes manly men—in short, that they are servants of the living God. Having been so touched by intimate knowledge, many have accepted truth, and, almost without exception, all have become firm friends.

A COURAGEOUS MINISTER UPHOLDS "MORMONISM"

A minister of the Independent Order, Reverend James Albion by name, came in contact with the missionaries, attended some of their meetings, and invited the brethren to his home, which

invitation they accepted on more than one occasion. Having heard the Gospel of the Master from their lips, the Reverend Albion offered the use of his chapel, which would seat about one thousand persons. On the first Sabbath after this unusual offer the brethren accompanied the Reverend Albion to his morning service and were introduced to the church committee. Reverend Albion announced to his congregation that the missionaries from America would occupy his pulpit on the following Sabbath. Brothers Kimball and Woodruff then returned to their afternoon and evening meetings with the growing body of London Saints. Following the evening meeting the Reverend Albion sought them at their lodge and told them that he had announced their appointment for the next Sabbath at his further meetings that day and that he had told his congregation that he was a Latter-day Saint, that he intended to be baptized at the hands of the missionaries, and that he would henceforth not be considered one of their number unless they were baptized into the true Church of Christ with him. Reverend Albion not only had conviction of truth, but also had what so many of his rank and office have lacked when they were faced with loss of livelihood—the courage of his convictions. The results of his astounding profession of faith were divided opinions and divided congregation.

STARTING THE NEW YEAR RIGHT

Despite opposition the appointment on the following Sunday at the church presided over by Reverend Albion was filled by the missionaries. At the evening services of that day—the final Sabbath of the year 1840—the brethren addressed the largest London congregation that they had had the privilege of standing before indoors since their arrival. A mixed audience—ministers and lay members of many sects—heard them. Wilford Woodruff spoke about an hour. A Wesleyan minister arose, in bad taste and temper, and ungracefully opposed him. Both congregation and church committee detected the minister's spirit, and the latter refused him permission to speak again in their place of worship.

Three days more brought the close of the year 1840, and another, the opening of 1841. The brethren believed absolutely in starting the New Year right—they baptized two persons on New Year's Day and raised the number of the London congregation to twenty-one. Among those baptized later in the month of January were Dr. William Copeland, the Reverend James Albion and members of his family, a Mr. Hender, three more members of the Morgan family with whom the missionaries lodged, and four persons from Woolwich, who had applied for baptism after once hearing Heber C. Kimball preach, and who had that night wandered up and down the Thames embankment until after nine o'clock seeking a suitable place for baptism, but the ice and mud on the

river bank prevented. The next day Heber C. Kimball took them to the public baths in Tabernacle Square, to which they seem to have had ready access, and performed the ordinance.

A package containing twenty completed copies of the first British edition of the Book of Mormon and two dozen copies of the Hymn Book reached the London missionaries on February 8th. Immediately they went to Stationer's Hall and in the name of Joseph Smith, Jr., secured the first British copyright to the Book of Mormon, leaving in consideration three shillings in money and five copies of the book.

THE COMING OF LORENZO SNOW

At about this time in our narrative of early London labours another leading character makes his appearance—Lorenzo Snow, later to become President of the Church, but then only a humble Traveling Elder. He received his mission call at his home in Illinois in the early spring of 1840. Means to travel were not his, but by exhausting every available resource, borrowing at heavy interest and trusting the Lord for the rest, he procured the wherewithal to start upon his mission, and after many colourful experiences, not the least of which was a forty-two day deck passage on turbulent seas, he landed in Liverpool, visited the branch there, and a few days later traveled to headquarters in Manchester where he arrived October 21st, 1840.

Of his stormy voyage Elder Snow wrote:

I did not feel surprised that men, women and children who had not learned to trust in God wrung their hands in an agony of fear and wept. My trust was in Him who created the seas and defined their bounds. I was on His errand—I knew that I was sent on this mission by the authority He recognizes, and, although the elements raged and the ship swayed and trembled amid the heaving billows, He was at the helm, and my life was safe in His keeping.*

From October to February Elder Snow's time and strength were divided chiefly among Manchester, Birmingham, Gret's Green and Wolverhampton. He arrived in London on February 11th, 1841. Elder William Pitt arrived the following day. On February 14th, Valentine's day, 1841, the first London conference was held and an organization effected. Incidentally, this was one of the most far-reaching Valentine gifts the city of London ever received, whether its inhabitants recognize the fact or not. The following extract of minutes is given by Wilford Woodruff:

I give here the minutes of the first London conference, held at the Academy, 57 King's Square, Goswell Road, February 14th, 1841:

"There were present of officers of the Church, Elders H. C. Kimball, Wilford Woodruff, Lorenzo Snow, and William Pitt, besides four priests. The meeting was called to order by Elder H. C. Kimball, at 2 o'clock p.m.,

Biography and Family Record of Lorenzo Snow, page 49.

Sunday, the 14th of February, 1841, when it was moved by Elder Kimball and seconded by Elder Pitt that Wilford Woodruff be the president of the conference. Moved by Elder Kimball and seconded by Elder Woodruff, that Dr. William Copeland be the clerk. Carried unanimously. The meeting was then opened by singing, and prayer by Elder Kimball. The president then called for the representation of the branches of the London conference. The church at Bedford was represented by Priest Robert Williams, containing forty-two members and one priest; seven removed and two dead. The church at Ipswich, represented by Elder William Pitt, consisted of twelve members, one elder, one priest, and one teacher. The church at Woolwich, represented by Priest John Griffith, consisted of six members and one priest. The church at London, represented by H. C. Kimball, consisted of forty-six members, one elder and two priests; excellent prospect of continued increase. Moved and seconded by Elders Kimball and Woodruff, that James Albion be ordained an elder; moved and seconded by Elders Kimball and Snow, that Thomas Barnes be ordained a teacher; moved and seconded by Elders Kimball and Pitt, that Robert Williams be ordained an elder to oversee the church at Bedford; moved and seconded by Elders Robert Williams and William Pitt, that William Smith, at Bedford, be ordained a priest; moved and seconded by Elders Kimball and Pitt that Richard Bates be ordained a priest in the Woolwich branch; moved and seconded by Elders Robert Williams and Pitt that John Sheffield be ordained a teacher at Bedford; moved and seconded by Elder Kimball and Brother Griffith that Brother A. Painter be ordained a teacher at Woolwich. These motions were carried unanimously, and those present were ordained under the hands of Elders Kimball, Woodruff and Snow. Afterward, Elder Kimball moved and Elder Woodruff seconded, that Elder Lorenzo Snow be appointed president of this conference, and to take the superintendency of the Church in London. Much valuable instruction was given by Elders Kimball and Woodruff in relation to the duties of official members, after which it was moved by Elder Kimball and seconded by Elder Snow that this conference be adjourned till Sunday, the 16th day of May, 1841; after which the conference closed. Wilford Woodruff, president; Dr. William Copeland, clerk."

During this conference meeting, we also broke bread with the Saints, and confirmed four new members. At half past six in the evening we met again, and had the largest congregation which had assembled at our preaching place. One person came forward for baptism. This was a day which we had desired long to see; for we had laboured exceedingly hard to establish a church in London, and at times it seemed as though we would have to give it up; but by holding on to the work of our Divine Master and claiming the promises of God we were now to leave an established London conference with a prosperous church planted in the metropolis, under the care of our beloved brother, Lorenzo Snow.

FIRM AND STEADY ADVANCEMENT OF THE GOSPEL IN LONDON

From its formal organization the activity of the Church in London is forward-moving. Soon after the conference both Heber C. Kimball and Wilford Woodruff left London and

traveled northward by different routes, to make preparation for their coming departure for America. Lorenzo Snow spent most of his time there until his departure early in 1843. At the April 1841 conference in Manchester he reported a membership of one hundred thirty-seven in the district. A London conference, attended by Elder Lorenzo Snow and Apostle Orson Hyde, was held on May 16th, 1841, and the London Branch alone was then reported as having seventy-four members and "good prospect for increase." By the general conference of April, 1842, a membership of four hundred was reported in the London District.

In the *Biography and Family Record of Lorenzo Snow*, by Eliza R. Snow we read:

> Before leaving London, Elder Lorenzo Snow presented to Her Majesty, Queen Victoria, and His Royal Highness, Prince Albert, through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by President Brigham Young, and left in the care of Elder Snow for that purpose.

England's Queen of a past century received a book of truth. England's—and the world's—greatest city received the testimony of some of the most able messengers of life who have lived in this dispensation.

THE IDEALS OF LIFE

MARIE OSWALD
BESANCON BRANCH, FRENCH MISSION

IN STRIVING TO ELEVATE HUMANITY to a higher standard of life than is ordinarily found, the artist searches for the beautiful in form, colour, sound and words; the moralist searches for good deeds, just laws and nobility of character; the religionist searches for a true and permanent religion. But beauty, justice and goodness are mirages which recede just as we think to attain them. Supreme perfection in anything is unattainable here on earth; it is reminiscent of our divine origin, and exists as a spur toward greater endeavour. It is the desire for the attainment of perfection which we term our "ideal."

The ideal is the culminating point of this perfection dreamed of in our imagination and fortified by our reason. If it were attained, it would satisfy our aspirations. But unattained, it gives the right aspect to our lives; it is the shepherd's star which shines in the distance and gives us the hope of finding happiness.

The temperament, culture, intelligence and spirituality of each individual will determine largely his ideals. People with high and worthy ideals lead the world progressively. Human beings

devoid of ideals are more like human beasts—they take from life its beauties and give nothing in return.

The ideal necessarily carries with it new and original ideas, often in some opposition to the established customs and tastes, which have been thought unchangeable. Personal interests perhaps are menaced, and struggles are born. The higher the ideal and the more energy displayed by the idealist in defending it, the more bitter becomes the struggle. In all countries, in all centuries, those who affirm their beliefs courageously are persecuted, although they may differ but little from established forms and customs.

Socrates preferred to drink the hemlock rather than to deny his doctrine. Jesus and the Christian martyrs suffered torture and death in upholding their religious ideals. Galileo suffered torture, imprisonment, and was condemned to death before he would renounce his conviction that the earth moved about the sun. Even after denying that conviction, he was heard to mutter: "And yet, it moves."

Joseph Smith and his companions declared the revealed word of God to the world, in spite of the drivings, persecutions and death heaped upon them. They worked on and boldly maintained to the last breath that God has again spoken from the heavens; that the Gospel of Jesus Christ is again fully established on earth. They upheld their ideals, and a perfect harmony existed between them; they practiced what they taught.

My dear "Mormon" brethren and sisters, and my dear friends: Let us lift ourselves above the menacing dangers and pitfalls of life. Let us place the joy of eternal life against the feeble pleasures of this short life; reason will show us the true path and will make clear to us the value of living the Gospel of Jesus Christ. Our ideals will be high; our convictions firm and steadfast in the truth.

May God our Father help us to use our will power that we may ever work for the high ideals of "Mormonism" and eternal life, is my prayer. Let us strive to reach moral perfection and live the commandments of God to the end of our days.

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LIVERPOOL

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